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THE SHORTER CATECHISM,

COMPOSED BY THE REVEREND

Assembly of Divines.

WITH THE

SCRIPTURE-PROOFS

IN WORDS AT LENGTH.

CAREFULLY REVISED AND CORRECTED

BY A MINISTER OF THE GOSPEL.

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THE SHORTER

CATECHISM,

OF THE REVEREND

ASSEMBLY OF DIVINES.

I. QUESTION.

[*WHAT is the chief End of Man?*]

A. Man's chief End is to glorify God *a*, and to enjoy him for ever *b*.

a 1 Cor. x. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.*

b Psalm lxxiii. 25. *Whom have I in Heaven, but thee? and there is none upon Earth that I desire besides thee.* 26. *My Flesh and my Heart faileth; but God is the Strength of my Heart, and my Portion for ever.*

[Q. *What Rule hath God given to direct us how we may glorify and enjoy him?*]

A. The Word of God, which is contained in the Scriptures of the Old and New Teſtament *c*, is the only Rule to direct us how we may glorify God *d*, and enjoy him *e*.

c Eph. ii. 20. *And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner Stone.*

d 2 Tim. iii. 16. *All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs.*

e 1 John i. 3. *That which we have ſeen and heard, declare we unto you, that ye alſo may have Fellowſhip with us; and truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt.*

3. [Q. *What do the Scriptures principally teach?*]

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of Man *f*.

f 2. Tim. i. 13. *Hold faſt the Form of ſound Words which thou haſt heard of me, in Faith and Love which is in Chriſt Jeſus.*

4. [Q. *What is God?*]

A. God

A. God is a Spirit *g*, infinite *h*, eternal *i*, and unchangeable *k*, in his Being *l*, Wiſdom, Power *m*, Holineſs *n*, Juſtice, Goodneſs, and Truth *o*.

g John iv. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.*

h Job. xi. 7. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto Perfection?*

i Pſal. xc. 2. *From everlaſting to everlaſting thou art God.*

k James i. 17. *The Father of Lights, with whom is no Variableneſs, neither Shadow of Turning.*

l Exod. iii. 14. *And God ſaid unto Moſes,* I AM THAT I AM; *and he ſaid, Thus ſhalt thou ſay unto the Children of Iſrael,* I AM *hath ſent me unto you.*

m Pſal. cxlvii. 5. *Great is our Lord, and of great Power; his Underſtanding is infinite.*

n Rev. iv. 8. *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

o Exod. xxxiv. 6. *The Lord, the Lord God, merciful and gracious, long ſuffering, and abundant in Goodneſs and Truth.* 7. *Keeping Mercy for thouſands, forgiving Iniquity, and Tranſgreſſion, and Sin, and that will by no means clear the Guilty.*

5. [Q. *Are there more Gods than one?*]
A. There is but one only *p*, the living and true God *q*.

p. Deut. vi. 4. *Hear, O Iſrael, the Lord our God is one Lord.*

q. Jer. x. 10. *But the Lord is the true God, he is the living God, and an everlaſting King.*

6. [Q. *How many Perſons are there in the Godhead?*]
A. There are Three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt *r*, and theſe three are one God, the ſame in Subſtance, equal in Power and Glory *s*.

r Matth. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

s 1 John v. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One.*

7. [Q. *What are the Decrees of God?*]
A. The Decrees of God are his eternal Purpoſe, according to the Counſel of his own Will, whereby for his own Glory, he

he hath fore-ordained whatſoever ſhall come to paſs *t*.

t Eph. i. 11. *Being predeſtinated according to the Purpoſe of him who worketh all Things after the Counſel of his own Will.* 12. *That we ſhould be to the Praiſe of his Glory.*

8. [Q. *How doth God execute his Decrees?*]

A. God executeth his Decrees in the Works of Creation *u* and Providence *w*.

u Rev. iv. 11. *Thou haſt created all Things, and for thy pleaſure they are and were created.*

w Dan. iv. 35. *He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth.*

9 [Q. *What is the Work of Creation?*]

A. The Work of Creation is God's making all Things *x*, of Nothing, by the Word of his Power *y*, in the Space of ſix Days, and all very good *z*.

x Gen. i. 1. *In the Beginning God created the Heaven and the Earth.*

y Heb. xi. 3. *Through Faith we underſtand that the Worlds were framed by the Word of God, ſo that the Things which are ſeen were not made of Things that do appear.*

z Gen. i. 31. *And God ſaw every Thing that he had made, and behold it was very good; and the Evening and the Morning were the ſixth Day.*

10. [Q. *How did God create Man?*]

A. God created Man, Male and Female, after his own Image *a*, in Knowledge, Righteouſneſs, and Holineſs *b*, with Dominion over the Creatures *c*.

a Gen. i. 27. *So God created Man in his own Image, in the Image of God created he him: Male and Female created he them.*

b Col. iii. 10. *And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.*

Eph. iv. 24. *And that ye put on the new Man, which after God is created in Righteouſneſs and true Holineſs.*

c Gen. i. 28 *And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the Earth, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth.*

11. [Q. *What are God's Works of Providence?*]

A. God's Works of Providence are his moſt

most holy *d*, wise *e*, and powerful *f*, preserving and governing all his Creatures, and all their actions *g*.

d Psal. cxiv. 17 *The Lord is righteous in all his Ways, and holy in all his Works.*

e Isa. xxviii. 29 *This also cometh forth from the Lord of Hosts, who is wonderful in Counsel, and excellent in Working.*

f Heb. i. 3. *Upholding all Things by the Word of his Power.*

g Psal. ciii. 19. *His Kingdom ruleth over all.*

Matt. x. 29. *Are not two Sparrows sold for a Farthing? and one of them shall not fall on the Ground without your Father.*

12. [Q. *What special Act of Providence did God exercise towards Man in the Estate wherein he was created?*]

A. When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience *h*, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death *i*.

h Gal. iii. 12. *And the Law is not of Faith, but the Man that doth them shall live in them.*

i Gen. ii. 17. *But of the Tree of Knowledge of Good and Evil, thou shalt not eat*

of it: for in the Day thou eateſt thereof, thou ſhalt ſurely die.

13. [Q. *Did our firſt Parents continue in the Eſtate wherin they were created?*]

A. Our firſt Parents being left to the Freedom of their own Will, fell from the Eſtate wherein they were created, by ſinning againſt God *k*.

k Eccleſ. vii. 29. *God made Man upright, but they hove ſought out many Inventions.*

14. [Q. *What is Sin?*]

A. Sin is any Want of Conformity unto or Tranſgreſſion of the Law of God *l*.

l 1. John iii. 4. *Whoſoever committeth Sin, tranſgreſſeth alſo the Law; for Sin is the Tranſgreſſion of the Law.*

15. [Q. *What was the Sin whereby our firſt Parents fell from the Eſtate wherein they were created?*]

A. The Sin whereby our firſt Parents fell from the Eſtate wherein they were created, was their eating of the forbidden Fruit *m*.

m Gen. iii. 6. *And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree*

to be desired to make one wise; she took of the Fruit thereof, and did eat, and gave also unto her Husband with her, and he did eat. 7. *And the Eyes of them both were opened, and they knew that they were naked.* 8. *And Adam and his Wife hid themselves from the Presence of the Lord God, amongst the Trees of the Garden.*

16. [Q. *Did all Mankind fall in Adam's first Transgression?*]

A. The Covenant being made with Adam, not only for himself, but for his Posterity *n*, all Mankind descending from him by ordinary Generation, sinned with him, and fell with him in his first Transgression *o*.

n Gen. i. 28. *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth.*

Gen. ii. 16. *And the Lord God commanded the Man, saying, Of every Tree in the Garden thou mayest freely eat.* 17. *But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it; for, in the Day that thou eatest thereof thou shalt surely die.*

o Rom. v. 18. *By the Offence of one, Judgment came upon all Men to Condemnation.*

17. [Q. *Into what Eſtate did the Fall bring Mankind?*]

A. The Fall brought Mankind into an Eſtate of Sin and Miſery *p*.

p Rom. v. 12. *By one Man, Sin entered into the World, and Death by Sin; and ſo Death paſſed upon all Men, for that all have ſinned.*

18. [Q. *Wherein conſiſts the Sinfulneſs of that Eate whereinto Man fell?*]

A. The Sinfulneſs of that Eſtate whereinto Man fell, conſiſts in the Guilt of Adam's firſt Sin *q*, the Want of original Righteouſneſs *r*, and the Corruption of his whole Nature, which is commonly called original Sin *s*, together with all actual Tranſgreſſions, which proceed from it *t*.

q Rom. v. 19. *By one Man's Diſobedience, many were made Sinners.*

r Rom. iii. 10. *There is none righteous, no not one.*

s Epheſ. ii. 1. *You hath he quickened, who were dead in Treſpaſſes and Sins.*

Pſal. li. 5. *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me.*

t Matt. xv. 19. *For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Theſts, Falſe Witneſs, Blaſphemies.*

phemies. 20. *These are the Things which defile a man.*

19. [Q. *What is the Misery of that Estate whereinto Man fell?*]

A. All Mankind by their Fall lost Communion with God *u*, are under his Wrath and Curse *w*, and so made liable to all the Miseries in this Life, to Death itself, and to the Pains of Hell for ever *x*.

u Gen. iii. 8. *Adam and his Wife hid themselves from the Presence of the Lord God, amongst the Trees of the Garden.* 24. *So he drove out the Man.*

w Ephes. ii. 3. *And were by Nature the Children of Wrath, even as others.*

Gal. iii. 10. *Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them.*

x Rom. vi. 23. *The Wages of Sin is Death.*

Matth. xxv. 41. *Then shall he say unto them on the Left Hand, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels.*

20. [Q. *Did God leave all Mankind to perish in the State of Sin and Misery?*]

A. God having out of his mere good Pleasure, from all Eternity, elected some

to

to everlaſting Life *y*, did enter into a Covenant of Grace, to deliver them out of the Eſtate of Sin and Miſery, and to bring them into an Eſtate of Salvation by a Redeemer *z*.

y Eph. 1. 4. *According as he hath choſen us in him, before the Foundation of the World.*

z Rom. iii. 21 *But now the Righteouſneſs of God without the Law is manifeſted, being witneſſed by the Law and the Prophets.* 22. *Even the Righteouſneſs of God which is by Faith of Jeſus Chriſt unto all, and upon all them that believe.*

21. [Q. *Who is the Redeemer of God's Elect?*]

A. The only Redeemer of God's Elect is the Lord Jeſus Chriſt *a*, who, being the Eternal Son of God, became Man *b*, and ſo was, and continueth to be God and Man, in two diſtinct Natures, and one Perſon *c*, for ever *d*.

a 1 Tim. ii. 5. *For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus.*

b John i. 14. *And the Word was made Fleſh, and dwelt among us.*

c Rom. ix. 5. *Whoſe are the Fathers, and of whom as concerning the Fleſh, Chriſt came,*

came, who is over all, God bleſſed for ever.

d Heb. vii. 24. *But this Man, becauſe he continueth ever, hath an unchangeable Prieſthood.*

22. [Q. *How did Chriſt, being the Son of God, become Man?*]

A. Chriſt, the Son of God, became Man, by taking to himſelf a true Body *e*, and a reaſonable Soul *f*, being conceived by the Power of the Holy Ghoſt, in the Womb of the Virgin Mary, and born of her *g*, yet without Sin *h*.

e Heb. ii. 14. *Foraſmuch then as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took Part of the ſame.*

f Matth. xxvi. 38 *Then ſaid he unto them, My Soul is exceeding ſorrowful, even unto Death.*

g Luke i. 31. *Behold thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name Jeſus.* 35. *The Holy Ghoſt ſhalt come upon thee, and the Power of the Higheſt ſhall overſhadow thee.*

h Heb. vii. 26. *Such an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners.*

23. [Q.

23. [Q. *What Offices doth Chriſt execute as our Redeemer?*]

A. Chriſt as our Redeemer executeth the Offices of a Prophet *i*, of a Prieſt *k*, and of a King *l*, both in his Eſtate of Humiliation and Exaltation.

i Acts iii. 22. *Moſes truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up unto you of your Brethren, like unto me; him ſhall he hear in all Things whatſoever he ſhall ſay unto you.*

k Heb. v. 6. *Thou art a Prieſt for ever, after the order of Melchiſedec.*

l Pſalm ii. 6. *Yet have I ſet my King upon my holy Hill of Sion.*

24. [Q. *How doth Chriſt execute the Office of a Prophet?*]

A. Chriſt executeth the Office of a Prophet, in revealing to us *m*, by his Word *n*, and Spirit *o*, the Will of God for our Salvation.

m John i. 18. *No Man hath ſeen God at any Time; the only-begotten Son, which is in the Boſom of the Father, he hath declared him.*

n John xx. 31. *Theſe Things are written, that ye might believe that Jeſus is the Chriſt, the Son of God: And that believing*

lieving, ye might have Life through his Name.

o John xiv. 16. *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all Things.*

25. [Q. *How doth Chriſt execute the Office of a Prieſt?*]

A. Chriſt executeth the Office of a Prieſt, in his once offering up of himſelf a Sacrifice, to ſatisfy Divine Juſtice *p*, and reconcile us to God *q*, and in making continual Interceſſion for us *r*.

p Heb. ix. 28. *Chriſt was once offered, to bear the Sins of many.*

q. Heb. ii. 17. *In all Things it behoveth him to be made like unto his Brethren; that he might be a merciful and faithful High-Prieſt in Things pertaining to God, to make Reconciliation for the Sins of the People.*

r Heb. vii. 25. *He is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.*

26. [Q. *How doth Chriſt execute the Office of a King?*]

A. Chriſt

A. Chriſt executeth the office of a King, in ſubduing us to himſelf *s*, in ruling and defending us *t*, and in reſtraining and conquering all his and our Enemies *u*.

s Pſalm cx. 3. *Thy People ſhall be willing in the Day of thy Power.*

t Iſa. xxxiii. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: he will ſave us.*

u 1 Cor. xv. 25. *For he muſt reign, till he hath put all Enemies under his Feet.*

27. [Q. *Wherein did Chriſt's Humiliation conſiſt?*]

A. Chriſt's Humiliation conſiſted in his being born, and that in a low Condition *w*, made under the law *x*, undergoing the Miſeries of this Life *y*, the Wrath of God *z*, and the curſed Death of the croſs *a*, in being buried, and continuing under the Power of Death for a Time *b*.

w Luke ii. 7. *And ſhe brought forth her firſt-born Son, and wrapped him in Swaddling-cloaths, and laid him in a Manger.*

x Gal. iv. 4. *God ſent forth his Son made of a woman, made under the Law.*

y Iſa. liii. 3. *He is deſpiſed and rejected*

of

of Men, a Man of Sorrows, and acquainted with Grief.

z Matth. xxvii. 46. *And about the ninth Hour, Jesus cried with a loud Voice, My God, my God, why hast thou forsaken me?*

a Phil. ii. 8. *He humbled himself, and became obedient unto Death, even the Death of the Cross.*

b Matth. xii. 40. *As Jonas was three Days and three Nights in the Whale's Belly; so shall the Son of Man be three Days and three Nights in the Heart of the Earth.*

28. [Q. *Wherein consisteth Christ's Exaltation?*

A. Christ's Exaltation consisteth in his rising again from the Dead on the third Day *c*, in ascending up into Heaven, and sitting at the Right Hand of God the Father *d*, and in coming to judge the World at the last Day *e*.

c 1 Cor. xv. 4. *And that he was buried, and that he rose again the third Day, according to the Scriptures.*

d Mark xvi. 19. *So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the Right Hand of God.*

e Acts xvii. 31. *Because he hath appointed a Day in the which he will judge the World*

World in Righteouſneſs by that Man whom he hath ordained; whereof he hath given Aſſurance unto all Men, in that he hath raiſed him from the Dead,

29. [Q. *How are we made Partakers of the Redeemption purchaſed by Chriſt?*]

A. We are made Partakers of the Redemption purchaſed by Chriſt, by the effectual Application of it to us *f*, by his Holy Spirit *g*,

f John i. 13. *As many as received him, to them gave he Power to become the Sons if God.*

g Tit. iii. 5. *Not by Works of Righteouſneſs which we have done, but according to his Mercy, he ſaved us by the Waſhing of Regeneration, and Renewing of the Holy Ghoſt.* 6. *Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour.*

30. [Q. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*]

A. The Spirit applieth to us the Redemption purchaſed by Chriſt, by working Faith in us *h*, and thereby uniting us to Chriſt in our effectual Calling *i*.

h Epheſ. ii. 8. *By Grace are ye ſaved through Faith; and that not of yourſelves, to is the Gift of God.*

i Epheſ.

i Ephes. iii. 17. *That Christ may dwell in your Hearts by Faith.*

1 Cor. i. 9. *God is faithful, by whom ye were called into the Fellowship of his Son Jesus Christ.*

31. [Q. *What is effectual Calling?*]
A. Effectual Calling is the Work of God's Spirit *k*, whereby convincing us of our Sin and Misery *l*, enlightening our Minds in the Knowledge of Christ *m*, and renewing our Wills *n*, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel *o*.

k 2 Tim. i. 9. *Who hath saved us, and called us with an holy Calling.*

l Acts ii. 37. *Now when they heard this, they were pricked in their Hearts, and said unto* Peter, *and to the rest of the Apostles, Men and Brethren, what shall we do?*

m Acts xxvi. 18. *To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God.*

n Ezek. xxxvi. 26. *I will take away the stoney Heart out of your Flesh, and I will give you an Heart of Flesh.*

o John vi. 44. *No Man can come to me, except the Father, which hath sent me, draw him.* 45. *Every Man therefore that hath heard*

heard, and hath learned of the Father, cometh unto me.

32. [Q. *What Benefits do they that are effectually called partake of in this Life?*]

A. They that are effectually called do in this Life partake of Juſtification *p*, Adoption *q*, Sanctification *r*, and the ſeveral Benefits which in this Life do either accompany or flow from them.

p Rom, viii. 30. *Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.*

q Epheſ. i. 5. *Having predeſtinated us to the Adoption of Children, by Jeſus Chriſt unto himſelf.*

r 1 Cor. i. 30. *Of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Santification, and Redemption.*

33. [Q. *What is Juſtification?*]

A. Juſtification is an Act of God's free Grace, wherein he pardoneth all our Sins *s*, and accepteth us as righteous in his Sight *t*, only for the Righteouſneſs of Chriſt, imputed to us *u*, and receive by Faith alone. *w*.

s Epheſ.

s Ephes. i. 7. *In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Rickes of his Grace.*

t 2 Cor. v. 21. *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.*

u Rom. v. 19. *As by one Man's Diſobedience many were made Sinners, ſo by the Obedience of one ſhall many be made righteous.*

w Gal. ii. 16. *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt.*

34. [Q. *What is Adoption?*]

A. Adoption is an Act of God's free Grace *x*, whereby we are received into the Number, and have a right to all the Privileges of the Sons of God *y*.

x John iii. 1. *Behold, what Manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God!*

y 1 John i. 12. *As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

Rom. viii. 17. *And if Children, then Heirs;*

Heirs; Heirs of God, and Joint Heirs with Christ.

35 [Q. *What is Sanctification?*]

A. Sanctification is the Work of God's free Grace *z*, whereby we are renewed in the whole Man, after the Image of God *a*, and are enabled more and more to die unto Sin, and live unto Righteousness *b*.

z 2 Thess. ii. 13. *God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit.*

a Ephes. iv. 24 *And that ye put on the new Man, which after God is created in Righteousness and true Holiness.*

b Rom. viii. 1. *There is therefore now no Condemnation to them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

36. [Q. *What are the Benefits which in this Life do either accompany or flow from Justification, Adoption, and Sanctification?*]

A. The Benefits which in this Life do accompany, or flow from Justification, Adoption, and Sanctification, are Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost *c*, Increase of Grace *d*, and Perseverance therein unto the End *e*.

c Rom.

c Rom. v. 1. *Being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt.* 2. *By whom alſo we have Acceſs by Faith into this Grace wherein we ſtand, and rejoice in Hope of the Glory of God.* 5. *And hope maketh not aſhamed, becauſe the Love of God is ſhed abroad in our Hearts by the Holy Ghoſt which is given unto us.*

d Prov. iv. 18. *The Path of the Juſt is as the ſhining Light, that ſhineth more and more unto the perfect Day.*

e 1 John v. 13. *Theſe things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal Life.*

37. [Q. *What Benefits do Believers receive from Chriſt at their Death?*]

A. The Souls of Believers are at their Death made perfect in Holineſs *f*, and do immediately paſs into Glory *g*; and their Bodies being ſtill united to Chriſt *h*, do reſt in their Graves *i*, till the Reſurrection *k*.

f Heb. xii. 23. *And to the Spirits of juſt Men made perfect.*

g Phil. i. 23. *Having a Deſire to depart, and to be with Chriſt.*

h 1 Theſſ. iv. 14. *Them alſo which ſleep in Jeſus, will God bring with him.*

i Iſa. lvii. 2. *He ſhall enter into Peace; they ſhall reſt in their Beds, each one walking in his Uprightneſs.*

k Job. xix. 26. *And thoguh after my Skin, Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God.*

38. [Q. *What benefits do Believers receive from Chriſt at the Reſurrection?*]

A At the Reſurrection, Believers being raiſed up in Glory *l*, ſhall be openly accknowledge and acquitted in the Day of Judgment *m*, and made perfectly bleſſed in the full enjoying of God *n*, to all Eternity *o*.

l 1 Cor. xv. 43. *It is ſown in Diſhonour; it is raiſed in Glory.*

m Matt. x. 32. *Whoſoever ſhall confeſs me before Men, him alſo will I confeſs before my Father which is in Heaven.*

n 1 John iii. 2 *When he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.*

o 1 Theſſ. iv. 17. *And ſo ſhall we ever be with the Lord.*

39. [Q. *What is the Duty which God requireth of Man?*]

A. The

A. The Duty which God requireth of Man, is Obedience in his revealed Will *p*.

p Mic. vi. 8. *He hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love Mercy, and to walk humbly with thy God?*

40. [Q. *What did God at firſt reveal unto Man for the Rule of his Obedience?*]

A. The Rule which God at firſt revealed to Man for his Obedience, was the Moral Law *q*.

q Rom. ii. 14. *For when the Gentiles which have not the Law, do by Nature the Things contained in the Law; theſe having not the Law, are a Law unto themſelves.* 15. *Which ſhew the Work of the Law written in their Hearts.*

41. [Q. *Where is the Moral Law ſummarily comprehended?*]

A. The Moral Law is ſummarily comprehended in the Ten Commandments *r*.

r Deut. x. 4. *And he wrote on the Tables according to the firſt Writing, the Ten Commandments.*

Matth. xix. 17. *If thou wilt enter into Life, keep the Commandments.*

42. [Q. *What is the Sum of the Ten Commandments?*]

A. The Sum of the Ten Commandments, is to love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as ourſelves *s*.

s Matth. xxii. 37. *Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind.* 38. *This is the firſt and great Commandment.* 39. *And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thyſelf.* 40. *On theſe two Commandments hang all the Law and the Prophets.*

43. [Q. *What is the Preface to the Ten Commandments?*]

A. The Preface to the Ten Commandments is in theſe Words, *I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the Houſe of Bondage t.*

t Exod. xx. 2.

44. [Q. *What doth the Preface to the Ten Commandments teach us?*]

A. The Preface to the Ten Commandments teacheth us, That becauſe God is the Lord, and our God and Redeemer, there-

therefore we are bound to keep all his Commandments *u*.

u Deut. xi. 1. *Thou ſhalt love the Lord thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments always.*

Luke i. 74. *That we being delivered out of the Hands of our Enemies, might ſerve him without Fear.* 75. *In Holineſs and Righteouſneſs before him all the Days of our Lives.*

45. [Q. *What is the firſt Commandment?*]
A. The firſt Commandment is *(Thou ſhalt have no other Gods before me.)*

46. [Q. *What is required in the firſt Commandment?*]
A. The firſt Commandment requireth us to know *w*, and acknowledge God to be the only true God, and our God *x*, and to worſhip and glorify him accordingly *y*.

w 1 Chron. xxviii. 9. *And thou, Solomon, my Son, know thou the God of thy Father.*

Deut. xxvi. 17. *Thou haſt avouched the Lord this Day to be thy God, and to walk in his Ways, and to keep his Statutes,*

and his Commandments, and his Judgments, and to hearken to his Voice.

y Matth. iv. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*

47. [Q. *What is forbidden in the firſt Commandment?*]

A. The firſt Commandment forbiddeth the denying *z*, or not worſhipping and glorifying the true God, as God *a*, and our God *b*, and the giving that Worſhip and Glory to any other, which is due to him alone *c*.

z Pſal. xiv. 1. *The Fool hath ſaid in his Heart, there is no God.*

a Rom. i. 20. *So that they are without Excuſe*; 21. *Becauſe that when they knew God, they glorified him not as God.*

b Pſal. lxxxi. 11. *But my People would not hearken unto my Voice, and* Iſrael *would none of me.*

c Rom. i. 25. - *Who changed the Truth of God into a Lie, and worſhipped and ſerved the Creature more than the Creator, who is bleſſed for ever.*

48. [Q. *What are we eſpecially taught by theſe Words* (before me) *in the firſt Commandment?*]

A. Theſe

A. These Words *(before me)* in the first Commandment, teach us, that God, who seeth all Things, taketh Notice of and is much displeased with the Sin of having any other God *d.*

d Psal. xliv. 20. *If we have forgotten the name of our God, or stretched out our Hands to a strange God,* 21. *Shall not God search this out?*]

49. [Q. *Which is the second Commandment?*]

A. The second Commandment is, (*Thou shalt not make unto thyself any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth; thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God, am a jealous God, visiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.*)

50. Q. *What is required in the second Commandment?*]

A. The second Commandment requireth the receiving, observing *e*, and keeping pure and entire, all such Religious

Worſhip and Ordinances, as God hath appointed in his Word *f*.

e Deut. xxxii. 46. *Set your Hearts unto all the Words which I teſtify among you this Day, which ye ſhall command your Children to obſerve, to do all the Words of this Law.*

Matth. xxviii. 20. *Teaching them to obſerve all Things, whatſoever I have commanded you.*

f Deut. xii. 32. *What Thing ſoever I command you, obſerve to do it: Thou ſhalt not add thereto, nor diminiſh from it*

51. [Q. *What is forbidden in the ſecond Commandment?*]

A. The ſecond Commandment forbiddeth the worſhipping of God by Images *g*, or any other Way not appointed in his Word *h*.

g Deut. iv. 15. *Take ye therefore good heed unto yourſelves; for ye ſaw no Manner of Similitude on the Day that the Lord ſpoke unto you in Horeb.* 16. *Leſt ye corrupt yourſelves, and make you a graven Image.*

h Col. ii. 18. *Let no Man beguile you of your Reward, in a voluntary Humility, and worſhipping of Angels, intruding into thoſe*

those Things which he hath not seen, vainly puft up in his fleshly Mind.

52. [Q. *What are the Reasons annexed to the second Commandment?*]

A. The Reasons annexed to the second Commandment, are, God's Sovereignty over us *i*, his Propriety in us *k*, and the Zeal he hath for his own Worship *l*.

i Psal. xcv. 2. *Let us come before his Presence with Thanksgiving, and make a joyful Noise unto him with Psalms.* 3. *For the Lord is a great God, and a great King above all Gods.*

k Psal. xlv. 11. *He is thy Lord, and worship thou him.*

l Exod. xxxiv. 14. *Thou shalt worship no other God; for the Lord, whose Name is Jealous, is a jealous God.*

53. [Q. *Which is the third Commandment?*]

A. The third Commandment is *(Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.)*

54. [Q. *What is required in the Third Commandment?*]

A. The third Commandment requireth

the holy and reverent Uſe of God's Name *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*,

m Pſal. xcvi. 8. *Give unto the Lord the Glory due unto his Name.*

n Rev. xv. 3. *Great and marvellous are thy Works, Lord God Almighty! juſt and true are thy Ways, thou King of Saints!* 4. *Who ſhall not fear thee, O Lord! and glorify thy Name?*

o Eccleſ. v. 1. *Keep thy Foot when thou goeſt to the Houſe of God, and be more ready to hear, than to give the Sacrifice of Fools.*

p Pſal cxxxviii. 2. *I will worſhip towards thy Holy Temple, and praiſe thy Name for thy Loving-kindneſs and for thy Truth; for thou haſt magnified thy Word above all thy Name.*

q Job. xxxvi. 24. *Remember that thou magnify his Work, which Men behold.*

55. [Q. *What is forbidden in the third Commandment?*]

A. The third Commandment forbiddeth all profaning or abuſing any Thing whereby God maketh himſelf known *r*.

r Mal. ii. 2. *If ye will not hear, and if ye will not lay it to Heart, to give Glory unto my*

my Name, ſaith the Lord of Hoſts, I will even ſend a Curſe upon you.

56. [Q. *What is the Reaſon annexed to the third Commandment?*]

A. The Reaſon annexed to the third Commandment is, that however the Breakers of this Commandment may eſcape Puniſhment from Men, yet the Lord our God will not ſuffer them to eſcape his righteous Judgment *s*.

s Deut. xxviii. 58. *If thou wilt not obſerve to do all the Words of this Law, that thou mayeſt fear this glorious and fearful Name,* The LORD thy GOD; 59. *Then the Lord will make thy Plagues wonderful.*

57. [Q. *Which is the fourth Commandment?*]

A. The fourth Commandment is (*Remember the Sabbath-day, to keep it holy: ſix Days ſhalt thou labour, and do all thy Work; but the ſeventh Day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor thy Stranger that is within thy Gates; for in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day;*

wherefore the Lord bleſſed the ſeventh Day, and hallowed it.

58. [Q. *What is required in the fourth Commandment?*]

A. The fourth Commandment requireth the keeping holy to God ſuch ſet Times as he hath appointed in his Word, expreſsly one whole Day in ſeven to be a holy Sabbath to himſelf *t*.

t Lev. xix. 30. *Ye ſhall keep my Sabbaths, and reverence my Sanctuary; I am the Lord.*

Duet. v. 12. *Keep the Sabbath-day to ſanctify it, as the Lord thy God hath commanded thee.*

59. [Q. *Which Day of the ſeven hath God appointed to be the weekly Sabbath?*]

A. From the Beginning of the World to the Reſurrection of Chriſt, God appointed the ſeventh Day of the Week to be the weekly Sabbath *u*, and the firſt Day of the Week ever ſince, to continue to the End of the World, which is the Chriſtian Sabbath *w*.

u Gen. ii. 3. *And God bleſſed the ſeventh Day, and ſanctified it; becauſe that in it he had reſted from all his Work, which God created and made.*

w Acts

w Acts xx. 7. *And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them.*

Rev. i. 10. *I was in the Spirit upon the Lord's Day.*

60 [Q. *How is the Sabbath to be sanctified?*]

A. The Sabbath is to be sanctified by an holy resting all that Day, even from such worldly Employments and Recreations as are lawful on other Days *x*, and spending the whole Time in the public and private Exercises of God's Worship *y*, except so much as is to be taken up in the Works of Necessity and Mercy *z*.

x Lev. xxiii. 3. *Six Days shall Work be done; but the seventh Day is the Sabbath of Rest, an holy Convocation, ye shall do no Work therein.*

y Psal. xcii. 1. A Psalm or Song for the Sabbath-Day. *It is a good Thing to give Thanks unto the Lord, and to sing Praises unto thy Name, O most High! 2. To shew forth thy Loving-Kindness in the Morning, and thy Faithfulness every Night.*

z Matth. xii. 11 *What Man shall there be among you that shall have one Sheep, and, if it fall into a Pit on the Sabbath-day, will*

not he lay hold of it, and lift it out? 12. *How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the Sabbath-day.*

61. [Q. *What is forbidden in the fourth Commandment?*]

A. The fourth Commandment forbiddeth the Omiſſion or careleſs Performance of the Duties required *a*, and the profaning the Day by Idleneſs, or doing that which is in itſelf ſinful *b*, or by unneceſſary Thoughts, Words, or Works, about worldly Employments and Recreations *c*.

a Mal. i. 13. *Ye ſaid alſo, Behold, what a Wearineſs it is, and ye have ſnuffed at it, ſaid the Lord of Hoſts; and ye brought that which was torn, and the Lame and the Sick; thus ye brought an offering: ſhould I accept this at your Hands, ſaith the Lord?*

b Ezek. xxiii. 38. *They have defiled my Sanctuary in the ſame Day, and have profaned my Sabbaths.*

c Iſa. lviii. 13. *If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, honourable, and ſhalt honour him, not doing thine own*

own Ways, nor finding thine own Pleaſure, nor ſpeaking thine own Words——

62. [Q. *What are the Reaſons annexed to the fourth Commandment?*]

A. The Reaſons annexed to the fourth Commandment are, God's allowing us ſix Days of the Week for our own Employments *d*, his challenging a ſpecial Propriety in the Seventh *e*, his own Example *f*, and his bleſſing the Sabbath-day *g*.

d Exod. xxxi. 15. *Six Days may Work be done, but in the Seventh is the Sabbath of Reſt.* 16. *Wherefore the Children of Iſrael ſhall keep the Sabbath.*

e Lev. xxiii. 3. *Ye ſhall do no Work therein; it is the Sabbath of the Lord in all your Dwellings.*

f Exod. xxxi. 17. *It is a Sign between me and the Children of Iſrael for ever; for in ſix Days the Lord made Heaven and Earth, and on the ſeventh Day he reſted and was refreſhed.*

g Gen. ii. 3. *And God Bleſſed the ſeventh Day, and ſanctified it.*

63. [Q. *Which is the fifth Commandment?*]

A. The fifth Commandment is (*Honour*

nour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.)

64. [Q. *What is required in the fifth Commandment?*]

A. The fifth Commandment requireth the preſerving the Honour, and performing the Duties belonging to every one in their ſeveral Places and Relations, as Superiors *h*, Inferiors *i*, or Equals *k*.

h Epheſ. v. 21. *Subbmitting yourſelves one to another in the Fear of God.* 22. *Wives, ſubmit yourſelves unto your own Huſbands, as unto the Lord.*

Epheſ. vi. 1. *Children, obey your Parents in the Lord.* 5. *Servants, be obedient to them that are your Maſters, according to the Fleſh.*

i Rom. xiii. 1. *Let every Soul be ſubject to the higher Power.*

Epheſ. vi. 9. *And ye, Maſters, do the ſame Things unto them, knowing that your Maſter alſo is in Heaven.*

k Rom. xii. 13. *Be kindly affectioned one to another with brotherly Love, in Honour preferring one another.*

65. [Q. *What is forbidden in the fifth Commandment?*]

A. The

A. The fifth Commandment forbiddeth the neglecting of, or doing any Thing againſt the Honour and Duty which belongeth to every one in their ſeveral Places and Relations *l*.

l Rom. xiii. 7. *Render, therefore, to all their Dues, Tributes to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour.* 8. *Owe no Man any Thing, but to love one another.*

66. [Q. *What is the Reaſon annexed to the fifth Commandment?*]

A. The Reaſon annexed to the fifth Commandment is, a Promiſe of long Life and Proſperity (as far as it ſhall ſerve for God's Glory and their own Good) to all ſuch as keep this Commandment *m*.

m Eph. vi. 2. *Honour thy Father and thy Mother, which is the firſt Commandment with Promiſe.* 3. *That it may be well with thee, and that thou mayeſt live long on the Earth.*

67. [Q. *Which is the ſixth Commandment?*]

A. The ſixth Commandment is *(Thou ſhalt not kill.)*

68. [Q.

68. [Q. *What is required in the ſixth Commandment?*]

A. The ſixth Commandment requireth all lawful Endeavours to preſerve our own Life *n*, and the Life of others *o*.

n Epheſ. v. 28. *So ought Men to love their Wives, as their own Bodies.* 29. *For no Man ever yet hated his own Fleſh, but nouriſheth and cheriſheth it.*

o Pſal. lxxxii. 3. *Defend the Poor and Fatherleſs.* 4. *Deliver the poor and Needy.* Job xxix. 13. *The Bleſſing of him that was ready to periſh, came upon me.*

69. [Q. *What is forbidden in the ſixth Commandment?*]

A. The ſixth Commandment forbiddeth the taking away of our own Life *p*, or the Life of our Neighbour unjuſtly *q*, and whatſoever tendeth thereunto *r*.

p Acts xvi. 28. *Paul cried with a loud Voice, ſaying, Do thyſelf no Harm.*

q Gen. ix. 6. *Whoſo ſheds Man's Blood, by Man ſhall his Blood be ſhed.*

r Prov. xxiv. 11. *If thou forbear to deliver them that are drawn unto Death, and thoſe that are ready to be ſlain:* 12. *If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the Heart conſider it?*

70. [Q.

70. [Q. *Which is the ſeventh Commandment?*]

A. The ſeventh Commandment is, *(Thou ſhalt not commit Adultery.)*

71. [Q. *What is required in the ſeventh Commandment?*]

A. The ſeventh Commandment requireth the Preſervation of our own *s*, and our Neighbour's Chaſtity *t*, in Heart *u*, Speech *w*, and Behaviour *x*.

s 1 Theſſ. v. 4. *That every one of you ſhould know how to poſſeſs his Veſſel in Sanctification and Honour.*

t Epheſ. v. 11. *And have no Fellowſhip with the unfruitful Works of Darkneſs, but rather reprove them:* 12. *For it is a Shame even to ſpeak of thoſe Things which are done of them in Secret.*

u 2 Tim. ii. 22. *Flee alſo youthful Luſts; but follow Righteouſneſs, Faith, Charity.*

w Col. iv. 6. *Let your Speech be always with Grace, ſeaſoned with Salt.*

x 2 Pet. iii 2. *While they behold your chaſte Converſation coupled with Fear.*

72. [Q. *What is forbidden in the ſeventh Commandment?*]

A. The

A. The ſeventh Commandment forbiddeth all unchaſte Thoughts *y*, Words *z*, and Actions *a*.

y Matth. v. 28. *Whoſoever looketh on Woman to luſt after her, hath committed Adultery with her already in his Heart.*

z Epheſ. v. 4. *Neither Filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.*

a Epheſ. v. 3. *Fornication, and all Uncleanneſs, let it not be once named among you.*

73. [Q. *Which is the eighth Commandment?*]

A. The eighth Commandment is, *(Thou ſhalt not ſteal.)*

74. [Q. *What is required in the eighth Commandment?*]

A. The eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Eſtate of ourſelves *b*, and others *c*.

c Rom. xii. 17. *Provide Things honeſt in the Sight of all Men.*

Prov. xxvii. 23. *Be thou diligent to know the State of thy Flocks, and look well to thy Heards.*

c Lev.

c Lev. xxv. 35. *If thy Brother be waxen poor, and fallen in Decay with thee; then thou ſhalt relieve him.*

Phil. ii. 4. *Look not every Man on his own Things, but every Man alſo on the Things of others.*

75. [Q. *What is forbidden in the eighth Commandment?*]

A. The eighth Commandment forbiddeth whatſoever doth or may unjuſtly hinder our own *d*, or our Neighbour's Wealth, and outward Eſtate *e*.

d 1 Tim. v. 8. *If any provide not for his own, and eſpecially for thoſe of his own Houſe, he hath denied the Faith, and is worſe than an Infidel?*

Prov. xxviii. 19. *He that followeth after vain Perſons, ſhall have Poverty enough.*

e Prov. xxi. 6. *The getting of Treaſures by a lying Tongue, is a Vanity toſſed to and fro of them that ſeek Death.*

Job. xx. 19. *Becauſe he hath oppreſſed, and hath forſaken the Poor; becauſe he hath violently taken away a Houſe which he builded not:* 20. *Surely he ſhall not feel Quietneſs in his Belly.*——

76. [Q. *Which is the ninth Commandment?*]

A. The

A. The ninth Commandment is, *(Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.)*

77. [Q. *What is required in the ninth Commandment?*]

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man *f*, and of our own *g*, and our Neighbour's good Name *h*, eſpecially in Witneſs-bearing *i*.

f Zech. viii. 16. *Speak ye every Man the Truth to his Neighbour.*

g 1 Pet. iii. 16. *Having a good Conſcience; that whereas they ſpeak Evil of you as of Evil doers, they may be aſhamed that falſely accuſe your good Converſation in Chriſt.*

Acts xxv. 10. *Then Paul ſaid, I ſtand at Cæſar's Judgment-ſeat, to the Jews have I done no Wrong.*

h 3 John xii. *Demetrius hath a good Report of all Men, and of the Truth itſelf; yea, and we alſo bear Record.*

i Prov. xiv. 5. *A faithful Witneſs will not lie.* 25. *A true Witneſs delivereth Souls.*

78. [Q. *What is forbidden in the ninth Commandment?*]

A. The

A. The ninth Commandment forbiddeth whatever is prejudicial to Truth *k*, or injurious to our own *l*, or our Neighbour's good Name *m*.

k Rom. iii. 13. *With their Tongues they have used Deceit.*

l Job xxvii. 5. *God forbid that I should justify you; till I die, I will not remove my Integrity from me.*

m Psal. xv. 3. *He that backbiteth not with his Tongue, nor doth Evil to his Neighbour, nor taketh up a Reproach against his Neighbour.*

79. [Q. *Which is the tenth Commandment?*]

A. The tenth Commandment is (*Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.*)

80. [Q. *What is required in the tenth Commandment?*]

A. The tenth Commandment requireth full Contentment with our own Condition *n*, with a right and charitable Frame of Spirit towards our Neighbour, and all that is his.

n Heb.

n Heb. xiii. 5. *Let your Converſation be without Covetouſneſs, and be content with ſuch Things as ye have.*

o Rom. xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.*

1 Cor. xiii. 4. *Charity ſuffereth long, and is kind; Charity envieth not; Charity vaunteth not itſelf, is not puffed up.* 5. *Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no Evil.* 6. *Rejoiceth not in Iniquity, but rejoiceth in the Truth.*

81. [Q. *What is forbidden in the tenth Commandment?*]

A. The tenth Commandment forbiddeth all Diſcontentment with our own Eſtate *p*, envying or grieving at the Good of our Neighbour *q*, and all inordinate Motions and Affections to any Thing that is his *r*.

p 1 Cor. x. 10. *Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer.*

q Gal. v. 26. *Let us not be deſirous of vain Glory, provoking one another, envying one another.*

r Col. iii. 5. *Mortify therefore your Members which are upon the Earth; Fornication, Uncleanneſs, inordinate Affections, evil*

evil Concupiſcence, and Covetouſneſs, which is Idolatry.

82. [Q. *Is any Man able perfectly to keep the Commandments of God?*

A. No mere Man, ſince the Fall, is able in this Life perfectly to keep the Commandments of God *s*, but daily doth break them in Thought *t*, Word *u*, and Deed *w*.

s Eccleſ. vii. 20. *For there is not a juſt Man upon Earth that doth good and ſinneth not.*

t Gen. viii. 21. *The Imagination of Man's Heart is Evil from his Youth.*

u Jam. iii. 8. *The Tongue can no man tame; it is an unruly Evil, full of deadly Poiſon.*

w Jam. iii. 2. *In many Things we offend.*

83. [Q. *Are all Tranſgreſſions of the Law equally heinous?*

A. Some Sins in themſelves, and by Reaſon of ſeveral Aggravations, are more heinous in the Sight of God than others *x*.

x John xix. 11. *He that delivered me unto thee hath the greater Sin.*

84. [Q. *What doth every Sin deſerve?*]

 A. Every

A. Every Sin deſerveth God's Wrath and Curſe, both in this Life and that which is to come *y*.

y Gal. iii. 10. *Curſed is every one that continueth not in all Things that are written in the Book of the Law to do them.*

Matth. xxv. 41. *Then ſhall he ſay unto them on the Left Hand, Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels.*

85. [Q. *What doth God require of us that we may eſcape his Wrath and Curſe due to us for Sin?*]

A. To eſcape the Wrath and Curſe of God due to us for Sin, God requireth of us Faith in Jeſus Chriſt, Repentance unto Life *z*, with the diligent Uſe of all outward Means, whereby Chriſt communicateth to us the Benefits of Redemption *a*.

z Acts xx. 21. *Teſtifying both to the Jews, and alſo to the Greeks, Repentance towards God, and Faith towards our Lord Jeſus Chriſt.*

a Prov. ii. 1. *My Son, if thou wilt receive my Words, and hide my Commandments with thee:* 2. *So that thou incline thine Ear unto Wiſdom, and apply thine Heart to Underſtanding:* 3. *Yea, if thou crieſt after Knowledge, and lifteſt up thy Voice*

Voice of Underſtanding; 4. *If thou ſeekeſt for her as Silver, and ſearcheſt for her as for hid Treaſure:* 5. *Then ſhalt thou underſtand the Fear of the Lord, and find the Knowledge of God.*

86. [Q. *What is Faith in Jeſus Chriſt?*]
A. Faith in Jeſus Chriſt is a ſaving Grace *b*, whereby we receive *c*, and reſt upon him alone for Salvation *d*, as he is offered to us in the Goſpel *e*.

b Heb. x. 39. *We are not of them who draw back unto Perdition, but of them that believe to the ſaving of the Soul.*

c John i. 12. *As many as receive him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

d Phil. iii. 9. *And be found in him, not having my own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.*

e Iſa. xxxiii. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will ſave us.*

87. [Q. *What is Repentance unto Life?*]

A. Repentance unto Life is a ſaving Grace *f*, whereby a Sinner, out of a true Senſe of his Sin *g*, and Apprehenſion of the Mercy of God in Chriſt *h*, doth with Grief and Hatred of his Sin, turn from it unto God *i*, with full purpoſe of, and Endeavour after new Obedience *k*.

f Acts xi. 18. *Then hath God alſo to the Gentiles granted Repentance unto Life.*

g Acts ii. 37. *When they heard this, they were pricked in their hearts, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do?*

h Joel ii. 13. *Rend your Hearts, and not your Garments, and turn unto the Lord your God, for he is gracious and merciful, ſlow to Anger, and of great Kindneſs, and repenteth him of the Evil.*

i Jer. xxxi. 18. *Turn thou me, and I ſhall be turned, for thou art the Lord my God.* 19. *Surely after I was turned, I repented; and after that I was inſtructed, I ſmote upon my Thigh; I was aſhamed, yea, even confounded, becauſe I did bear the Reproach of my Youth.*

k Pſal. cxix. 59. *I thought on my Ways, and turned my Feet unto thy Teſtimonies.*

88. [Q. *What are the outward Means whereby*

whereby Chriſt communicateth to us the Benefits of Redemption?]

A. The outward and ordinary Means whereby Chriſt communicateth to us the Benefits of Redemption, are his Ordinances, eſpecially the Word, Sacraments, and Prayer *l*, all which are made effectual to the Elect for Salvation.

l Acts ii. 41. *Then they that gladly received his Word, were baptized.* 42. *And they continued ſtedfaſtly in the Apoſtle's Doctrine and Fellowſhip, and in breaking of Bread, and in Prayers.*

89. [Q. *How is the Word made effectual to Salvation?*]

A. The Spirit of God maketh the Reading, but eſpecially the Preaching of the Word, an effectual Means of convincing and converting Sinners *m*, and of building them up in Holineſs and Comfort *n*, through Faith unto Salvation *o*.

m Pſal. xix. 7. *The Law of the Lord is perfect, converting the Soul: The Teſtimony of the Lord is ſure, making wiſe the Simple.*

n. 1 Theſſ. 1. 6. *And ye became Followers of us, and of the Lord, having received the Word in much Affliction, with Joy of the Holy Ghoſt.*

o Rom. i. 16. *I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation to every one that believeth.*

90. [Q. *How is the Words to be read and heard, that it may become effectual to Salvation?*]

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence *p*, Preparation *q*, and Prayer *r*, receive it with Faith *s*, and Love *t*, and lay it up in our Hearts *u*, and practise it in our Lives *w*.

p Prov. viii. 34. *Blessed is the Man that heareth me, watching daily at my Gates, waiting daily at the Posts of my Door.*

q 1 Pet. ii. 1. *Wherefore, laying aside all Malice, and all Guile, and Hypocrisies, and Envies, and evil Speakings*; 2. *As new born Babes desire the sincere Milk of the Word, that ye may grow thereby.*

r Psal. cxix. 18. *Open thou mine Eyes, that I may see wonderful Things out of thy Law.*

s Heb. iv. 2. *The Word preached did not profit them, not being mixed with Faith in them that heard it.*

t 2 Thess. ii. 10. *They received not the Love of the Truth, that they might be saved.*

u Psal.

u Pſal. cxix. 11. *Thy Word have I hid in mine Heart, that I might not ſin againſt thee.*

w Jam. i. 25. *But whoſo looketh unto the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Work, this man ſhall be bleſſed in his Deed.*

91. [Q. *How do the Sacraments become effectual Means of Salvation?*]

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth adminiſter them *x*, but only by the Bleſſing of Chriſt, and the working of the Spirit in them that by Faith receive them *y*.

x 1 Cor. iii. 7. *So then, neither is he that planteth any Thing, neither he that watereth, but God that giveth the Increaſe.*

y 1 Pet. iii. 21. *The like Figure whereunto, even Baptiſm, doth alſo now ſave us, (not the putting away of the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt.*

92. [Q. *What is a Sacrament?*]

A. A Sacrament is an holy Ordinance, inſtituted by Chriſt, wherein, by ſenſible Signs, Chriſt and the Benefits of the new Covenant are repreſented *z*, ſealed, and applied to believers *a*.

z Gen. xvii. 10. *This is my Covenant which ye ſhall keep between me and you, and thy Seed after thee, Every Man Child among you ſhall be circumciſed.*

a Rom. iv. 11. *And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith which he had yet being uncircumciſed.*

93. [Q. *What are the Sacraments of the New Teſtament?*]

A. The Sacraments of the New Teſtament are Baptiſm *b*, and the Lord's Supper *c*.

b Mark xvi. 16. *He that believeth, and is baptized, ſhall be ſaved.*

c 1 Cor. xi. 23. *For I have received of the Lord that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took Bread,* &c.

94. [Q. *What is Baptiſm?*]

A. Baptiſm is a Sacrament, wherein the waſhing with Water in the Name of the

the Father, and of the Son, and of the Holy Ghoſt *d*, doth ſignify and ſeal our ingrafting into Chriſt, and partaking of the Benefits of the Covenant of Grace *e*, and our Engagements to be the Lord's *f*.

d Matth. xxviii. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

e Rom. vi. 3. *Know ye not, that ſo many of us as were baptized unto Jeſus Chriſt, were baptized into his Death?*

f Rom. vi. 4. *Therefore we are buried with him by Baptiſm into Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life.*

95. [Q. *To whom is Baptiſm to be adminiſtered?*]

A. Baptiſm is not to be adminiſtered to any that are out of the viſible Church, till they profeſs their Faith in Chriſt, and Obedience to him *g*; but the infants of ſuch as are Members of the viſible Church are to be baptized *h*.

g Acts ii. 41. *Then they that gladly received his Word, were baptized.*

h Gen. xvii. 7. *And I will eſtabliſh my Covenant between me and thee, and thy*

Seed after thee in their Generations, for an everlaſting Covenant, to be a God unto thee, and to thy Seed after thee. This is my Covenant which ye ſhall keep, between me and you, and thy Seed after thee, Every Man Child among you ſhall be circumciſed.

Acts ii. 38. *Then Peter ſaid unto them, Repent and be baptized every one of you, in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.* 39. *For the Promiſe is to you and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.*

96. [Q. *What is the Lord's Supper?*]

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Chriſt's Appointment, his death is ſhewed forth *i*, and the worthy Receivers are not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their Spiritual Nouriſhment and Growth in Grace *k*.

i Luke xxii. 19. *And he took Bread, and gave Thanks, and brake it, and gave unto them, ſaying, This is my Body which is given for you; this do in Remembrance of me.*

me. 20. *Likewiſe alſo the Cup after Supper, ſaying, This Cup is the New Teſtament in my Blood which is ſhed for you.*

k 1 Cor. x. 26. *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt?*

97. [Q. *What is required to the worthy receiving of the Lord's Supper?*]

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themſelves of their Knowledge to diſcern the Lord's Body *l*, of their Faith to feed upon him *m*, of their Repentance *n*, Love *o*, and new Obedience *p*, leſt coming unworthily, they eat and drink Judgment to themſelves *q*.

l 1 Cor. xi. 28. *But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* 29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.*

m 2 Cor. xiii. 5. *Examine yourſelves whether ye be in the Faith.*

n 1 Cor. xi. 31. *If we would judge ourſelves, we ſhould not be judged.*

o 1 Cor. xi. 18. *When you come together in the Church, I hear there be Diviſions among you.* 20. *When ye come together therefore into one Place, this is not to eat the Lord's Supper.*

p 1 Cor. v. 8. *Therefore let us keep the Feaſt, not with old Leaven, neither with the Leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth.*

q 1 Cor. xi. 27. *Wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord, unworthily, ſhall be guilty of the Body and Blood of the Lord.*

98. [Q. *What is Prayer?*]

A. Prayer is an Offering up of our Deſires to God *r*, for Things agreeable to his Will *s*, in the Name of Chriſt *t*, with Confeſſion of our Sins *u*, and thankful Acknowledgment of his Mercies *w*.

r Pſal. lxii. 8. *Truſt in him at all Times; ye People, pour out your Hearts before him: God is a Refuge for us.*

s Rom. viii. 27. *And he that ſearcheth the Hearts, knoweth what is the Mind of the Spirit, becauſe he maketh interceſſion for the Saints according to the Will of God.*

t John

t John xvi. 23. *Whatſoever ye ſhall aſk the Father in my Name, he will give it you.*

u Dan. ix. 4. *And I prayed unto the Lord my God, and made my Confeſſion.*

w Phil. iv. 6. *Be careful for nothing, but in every Thing, by Prayer and Supplication, with Thankſgiving, let your Requeſts be made known to God.*

99. [Q. *What Rule hath God given for our Direction in Prayer?*]

A. The whole Word of God is of Uſe to direct us in Prayer *x*; but the ſpecial Rule of Direction is that form of Prayer which Chriſt taught his Diſciples *y*, commonly called *The Lord's Prayer.*

x 1 John v. 14. *And this is the Confidence that we have in him, that if we aſk any Thing according to his Will, he heareth us.*

y Matth. vi 9. *After this Manner, therefore, pray ye,* Our Father, which art in Heaven, hallowed be thy Name, *&c.*

100. [Q. *What doth the Preface of the Lord's Prayer teach us?*]

A. The Preface of the Lord's Prayer, which is, *(Our Father which art in Heaven)*, teacheth us to draw nigh to God with all holy Reverence *z*, and Confidence *a*, as

a, as Children to a Father, able and ready to help us *b*, and that we ſhould pray with and for others *c*.

z Iſa. lxiv. 9. *Be not wroth very ſore, O Lord, neither remember Iniquity for ever; behold, ſee, we beſeech thee, we are all thy People.*

a Rom. viii. 15. *For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

b Luke xi. 13. *If ye then being Evil, know how to give good Gifts unto your Children; how much more ſhall your Heavenly Father give the Holy Spirit to them that aſk him?*

c Epheſ. vi. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perſeverance and Supplication for all Saints.*

101. [Q. *What do we pray for in the firſt Petition?*]

A. In the firſt Petition, which is, *(Hallowed be thy Name)*, we pray that God would enable us and others to glorify him in all that whereby he makes himſelf known *d* and that he would diſpoſe all Things to his own Glory *e*.

d Pſal.

d Pſal. lxvii 1. *God be merciful unto us, and bleſs us, and cauſe his Face to ſhine upon us.* 2. *That thy way may be known upon Earth, and thy ſaving Health among all Nations.* 3. *Let the People praiſe thee, O God! let all the People praiſe thee.*

e Rom. xi. 36. *For of him, and through him, and to him, are all Things; to whom be Glory for ever.* Amen.

102. [Q. *What do we pray for in the ſecond Petition?*]

A. In the ſecond Petition, which is, *(Thy Kingdom come)*, we pray that Satan's Kingdom may be deſtroyed *f*, that the Kingdom of Grace may be advanced *g*, ourſelves and others brought into it, and kept in it *h*, and that the Kingdom of Glory may be haſtened *i*.

f Plal. lxviii. 1. *Let God ariſe, let his Enemies be ſcattered; let them alſo that hate him, flee before him.*

g Pſal. li. 18. *Do good in thy good Pleaſure unto Sion; build thou the Walls of Jeruſalem.*

h 2 Theſſ. iii. 1 *Finally, Brethren, pray for us, that the Word of the Lord may have free Courſe, and be glorified, even as it is with you.*

Rom. x. 1. *Brethren, my Heart's Deſire*

ſire and Prayer to God for Iſrael is, that they might be ſaved.

i Rev. xxii. 20. *He which teſtifieth theſe Things, ſaith, Surely I come quickly.* Amen; *even ſo come, Lord Jeſus.*

103. [Q. *What do we pray for in the third Petition?*]

A. In the third Petition, which is, *(Thy Will be done on Earth as it is in Heaven)*, we pray that God by his Grace would make us able and willing to know, obey *k*, and ſubmit to his Will in all Things *l*, as the Angels do in Heaven *m*.

k Pſal. cxix. 34. *Give me underſtanding, and I ſhall keep thy Law; yea I ſhall obſerve it with my whole heart.* 35. *Make me to go in the Path of thy Commandments, for therein do I delight.* 36. *Incline my Heart unto thy Teſtimonies.*

l Acts xxi. 14. *And when he would not be perſuaded, we ceaſed, ſaying, The Will of the Lord be done.*

m Pſal. ciii. 20. *Bleſs the Lord, ye his Angels, that excel in Strength, that do his Commandments, hearkening unto the Voice of his Word.* 22. *Bleſs the Lord, all his Works, in all Places of his Dominion: Bleſs the Lord, O my Soul.*

104. [Q.

104. [Q. *What do we pray for in the fourth Petition?*]

A. In the fourth Petition, which is, (*Give us this Day our daily Bread*), we pray that of God's free Gift we may receive a competent Portion of the good Things of this Life *n*, and enjoy his Bleſſing with them *o*.

n Prov. xxx. 8. *Remove far from me Vanity and Lies: give me neither Poverty nor Riches; feed me with Food convenient for me.*

o Pſal. xc. 17. *And let the Beauty of the Lord our God be upon us, and eſtabliſh thou the Work of our Hands upon us; yea, the Work of our Hands eſtabliſh thou it.*

105. [Q. *What do we pray for in the fifth Petition?*]

A. In the fifth Petition, which is, (*And forgive us our Debts, as we forgive our Debtors*), we pray that God for Chriſt's Sake would freely pardon all our Sins *p*, which we are the rather encouraged to aſk, becauſe by his Grace we are enabled from the Heart to forgive others *q*.

p Pſal. li. 1. *Have Mercy upon me, O God, according to thy Loving-kindneſs; according to the Multitude of thy tender Mercies, blot out my Tranſgreſſions.*

q Matth. vi. 14. *For if we forgive Men their Treſpaſſes, your heavenly Father will alſo forgive you.*

106. [Q. *What do we pray for in the ſixth Petition?*]

A. In the ſixth Petition, which is, (*And lead*

lead us not into Temptation, but deliver us from Evil), we pray that God would either keep us from being tempted to Sin *r*, or ſupport and deliver us when we are tempted *s*.

r Matth. xxvi. 41. *Watch and pray that ye enter not into Temptation.*

Pſal. xix. 13. *Keep back thy Servant alſo from Preſumptuous Sins, let them not have Dominion over me.*

s Pſal. li. 10. *Create in me a clean Heart, O God, and renew a right Spirit within me.* 12. *Reſtore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.*

107. [Q. *What doth the Concluſion of the Lord's Prayer teach us?*]

A. The Concluſion of the Lord's Prayer, which is, (*For thine is the Kingdom, and the Power, and the Glory, for ever*, Amen.) teacheth us to take Encouragement in Prayer from God only *t*, and in our Prayers to praiſe him *u*, aſcribing Kingdom, Power, and Glory to him; and in Teſtimony of our Deſire, and Aſſurance to be heard, we ſay, Amen *w*.

t Dan. xi. 18. *We do not preſent our Supplications before thee for our Righteouſneſſes, but for thy great Mercies.* 19. *O Lord hear, O Lord forgive, O Lord hearken and do; defer not for thine own Sake, O my God.*

u 1 Chron. xxix. 11. *Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty; for all that is in the Heaven, and in the Earth, is thine.* 13.

Now

Now therefore our God we thank thee, and praise thy glorious Name.

w Rev. xxii. 20. *Amen: even so come, Lord Jesus.*

FINIS.

THE

Ten Commandments.

I. THOU ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thee any graven Image, or any Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down thyſelf to them, nor worſhip them: For I the Lord thy God am a jealous God, viſiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments.

III. Thou

III. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember the Sabbath-day to keep it holy. Six Days ſhalt thou labour, and do all thy Work: but the ſeventh Day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattle, nor the Stranger that is within thy Gates: For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day; wherefore the Lord bleſſed the Sabbath-day, and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit Adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou

IX. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

X. Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any Thing that is thy Neighbour's.

The CREED.

I Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jeſus Chriſt his only Son, our Lord, who was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried; he deſcended into Hell; the third Day he roſe again from the Dead, he aſcended into Heaven, and ſitteth at the Right Hand of God the Father Almighty; from thence he ſhall come to judge the Quick and the Dead. I believe in the Holy Ghoſt; the holy Catholic Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body, and the Life everlaſting. *Amen.*

The

The LORD's PRAYER.

OUR Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. *Amen.*

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